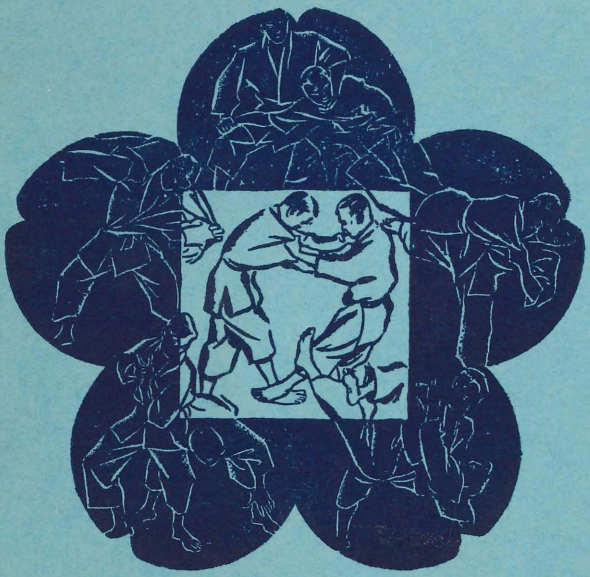
VOL. 2 No. 1

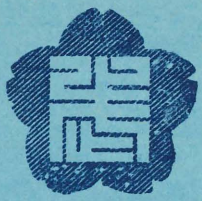


JUDO

QUARTERLY BULLETIN
APRIL, 1946

THE BUDOKWAI
15, LOWER GROSVENOR PLACE
LONDON, S.W.1

TWO SHILLINGS



THE BUDOKWAI,

Founded 1918.

GENERAL COMMITTEE:

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Editor:

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Mondays ..	6.30—9 p.m.	L. G. HUNT; J. A. FROST.
Tuesdays ..	,, ,,	Miss E. RUSSELL-SMITH; D. P. MANN.
Wednesdays ..	,, ,,	P. SEKINE; W. D. RAE.
Fridays ..	,, ,,	A. DELPIANO; F. P. KAUERT.
Saturdays ..	3—5 p.m.	G. GRANT.

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CLUB NOTES

THE BULLETIN.

The Bulletin is feeling rather self-conscious in its new dress and hopes members think its appearance improved—and worth the price, 2s. a copy. The cost of printing gets relatively less the larger the number of copies. Up to the present we have only used 150—200 copies, but if we could double our circulation the price of each copy could be reduced to 1s. 6d. For the sake of future economy, members are urged to buy as many copies as possible and to persuade their friends to do the same. Bulk supplies can be sent to affiliated clubs.

Contributions for publication in the Bulletin are always gladly received from all members, but would be specially welcome from affiliated clubs. An account of the doings of other clubs might become an interesting regular feature of the Bulletin and help to keep the Judo world in touch with itself.

AFFILIATED CLUBS.

Affiliation has been extended to—

University of London Judo Club.
St. Gabriel's Judo Club, Pimlico.
Judo Section, Staff Division Sports Club, Essex County Constabulary.
Murphy Radio Sports Club, Judo Section.

A complete list of affiliated clubs is printed inside the back cover.

Until they get premises of their own, London University Judo Club are meeting at the Budokwai on Thursday evenings.

NEWS FROM ABROAD.

M. Bonet-Maury, president of the Judo Section of the " Fédération française de la lutte," who recently visited the Budokwai, writes from Paris : " It is amazing to a traveller, after only a few days in London, suddenly to find himself in the familiar world of Judo, completely at his ease among judoka who, while speaking a different language, have the same spirit of Judo. . . . While we have some very good judoka [in France] from the point of view of skill and technique, it seemed to me from my short experience in England that the spirit of Judo is better understood by the majority of members than with us."

We have also received a visit from M. Gertenbach, representative of the Netherlands Jiu-Jitsu Union, who is investigating the possibilities of bringing Judo in Holland more into line with the practice followed in this country.

Mr. Jack Dallaway, of Smethwick, now with the Royal Engineers in S.E.A.C., writing about his efforts to get graded in Singapore, sends some verses on Judo which include the lines—

" The expert in his white attire
Is a man you really must admire ;
His twisting hands, his flashing feet,
His legs apart, that never meet ! "

LADIES' NIGHT.

Ladies' Night, after a hard struggle to keep going all through the war, has now been strengthened by two or three enthusiastic new members, and fresh recruits will be given a warm welcome any Tuesday evening from 7 o'clock onwards. Any non-lady member who hesitates to bring this invitation to the notice of likely aspirants among his female friends and relations, for fear they might one day get too tough for him, would be showing a lack of confidence in his own powers. Besides, it is well known that Judo improves the temper and is an excellent antidote to nervous irritation.

The present lady members would all like to record their very sincere thanks to all the other members who give so much time and trouble to teaching them.

SUGGESTIONS.

The suggestions made by members for future activities and improvements include—

" Acquiring more room for practice, preferably near the Budokwai." (The answer to this one will be found in the financial statement printed below).

" A Conference of Judoka from all England."

" More and longer articles of a philosophical kind " in the Bulletin, a continuation of the article by D. L. Wood in the October number, dealing with " The Many " and " The Return Journey," and a series on the origins and history of Judo, including some account of the katas. (Authors, forward, please).

Other suggestions made have already been put into effect and it is hoped there will be a fresh harvest for the next Bulletin.

MEMBERSHIP AND CLUB ACTIVITIES.

At the end of January, 1946, the Club consisted of 4 Honorary Members, 79 Members and 10 Associates. There were 15 affiliated and associated clubs. During the preceding year there had been 4,000 attendances at the Dojo ; 65 non-members had taken lessons ; 30 displays had been given and 9 outside instructions.

JUDO VACATION SCHOOLS.

The Easter School at Liverpool will have been held before we appear in print, but members are reminded that the Edinburgh Summer School will be held from 22nd-27th July. All particulars from Mr. J. McKenna, 7, Carlisle Street, Birkenhead.

HAPPY RETURNS.

The Club has been very glad to welcome back Mr. T. P. Leggett (5th Dan) on his return to this country.

Mr. P. Keelaghan, whose accounts of Judo in America have appeared in earlier numbers of the Bulletin, will shortly be over here on a visit, when we may expect " Blood on the Sun " to be rehearsed on the mat.

FINANCE.

During the year the balance in hand increased by £43 in spite of heavy expenditure on re-equipping the new Dojo and on the Bulletin. The financial report, printed below, was accepted by the Committee " with satisfaction."

SUMMARY OF RECEIPTS AND PAYMENTS
for the year ended 31st January, 1946.

		Income.	*Expenditure.*
To	Balance in hand brought forward at 1st February, 1945—		
	Cash at Bank	295 6 7	
	Cash in hand	1 10 6	
	Post Office Savings Account	150 0 0	
,,	Receipts—		
	Subscriptions	242 17 0	
	Fees for Lessons	133 14 0	
	Displays and Contributions	18 12 0	
	Sale and Hire of Outfits	51 3 6	
	Sale of Christmas Cards	2 10 0	
	Grading and Affiliation Fees	6 18 0	
	Sale of Booklets	14 7 6	
	Loan	10 6	
	Interest on Post Office Deposit Account	1 17 6	
By	Payments—		
	Rent and Rates		132 3 8
	Lighting and Heating		35 3 4
	Stationery and Stamps		6 17 3
	Premises, Redecorating and Mats		104 17 4
	Laundry and Cleaning		44 8 11
	Displays and Travelling		9 14 7
	Budokwai Bulletin		34 8 4
	Cost of Outfits and Repairs		30 18 8
	Lease Expenses		21 8 9
	Sundries		8 14 0
	Loan Repaid		10 6
,,	Balances in hand carried forward at 31st January, 1946—		
	Cash at Bank		135 18 3
	Cash in hand		2 6 0
	Post Office Savings Account		351 17 6
		£919 7 1	£919 7 1

JUDO AND HEALTH

The course of life, in one sense, may be said to be a state of eating or being eaten, physiologically, psychologically and spiritually. Therefore, in order to retain sound health, life must have the power to eat and to resist the force of eaters. Such power or vigorous life force can only be generated and sustained by keeping the balance of two opposing powers of the universe, positive and negative. In detail, for physical health, the chemical balance of the body; for mental, the balance of opposing mental processes; for spiritual, the balance between knowledge and belief. For the limited power of our mental processes it is convenient to divide as above, but in reality they are not independent separate departments, but phases of one thing, the life. Therefore, the health of life as a whole rests on balanced development of that " tripod."

Human intellect when threatened with insecurity is apt to lose its balance and wander into the forest of witches and medicine men, and there it seeks amongst a rich growth of " bottles," theories, ideas, " isms," " ists " of one kind or other in the hope of receiving their miraculous assistance—only to be left in a deeper bewilderment.

The wisdom of common sense is not easy to beat for common guidance. Such wisdom is always found on the throne of equilibrium.

Judo may be said to be an art and philosophy of equilibrium and a means for cultivating the sense and state of equilibrium.

In Bulletin Vol. 1, No. 2, I described the conditions of bodily balance. Let us consider them related to health.

Although human knowledge is of a superficial nature, it is enough for us to form an assumption that a human body, with its organs, glands and nerve systems, is superbly equipped and organised for self-protection. The only need is human co-operation. Such co-operation, however, to be efficient, requires some knowledge of the body mechanism, although not necessarily the high scientific knowledge of an engineer, but rather the practical and operational knowledge of a mechanic.

Most of the vital organs, glands and nerve systems, on the subtle and delicate function of which the chemical balance of the body depends, are closely inter-packed in the trunk of the body. As the framework of the body consists of numerous small bones and is held together in specified formations with an elastic muscular system, unless the body is held in accordance with the order of nature—balanced distribution of the weight without undue muscular strain—compression or suppression is easily brought to bear on its contents, preventing them from conducting their full natural function, thus creating a state of chemical unbalance, the first step towards ill-health.

So it can be seen easily what part the Judo training of balanced posture plays in the " keep fit " programme.

Apart from the balanced posture, the generality of exercises involved in Judo practice has a stimulating effect on the tone of the muscular and nerve system and heightens their vitality.

It is evident that it is impossible to find a faultless body to-day. Probably due to some accident, misuse or heritage, everyone has in more or less a degree some constructional defect or weakness. Such defects may or may not be remedied, but if one is aware of the fact, and intelligent care is given, it is possible to prevent them from taking a progressive course, even if they cannot be improved.

As one makes progress in the study of Judo, the sense of self-confidence develops, the basis of mental balance. The practice of the principle of non-resistance tunes one's mind to the receptive, learning and progressive tone, while the tactics of initiating one's action according to any given conditions stimulates the creative instinct. As a result, interested mental and physical activities are promoted. Free flow of the life's irrigation thus stimulated, clears both mental and physical congestion, stagnation and inflammation, the cause of hypersensitiveness and hypercriticism.

Skill in Judo, as in any other branch of art, depends on trained effortless action. Such action or skill is obtainable only through concentrated effort. This process of Judo training, to concentrate to attain de-concentrated action, is, in fact, a training for the economic use of life's force. To attain the ability which enables one to concentrate and de-concentrate at will has been the principal aim of mental training in the East. The possibilities of the power attainable with such ability are colourful legendary claims which are yet to be seen.

The ability which enables one to grasp the whole picture is a great asset not only in conducting general life but for mental health, as it will enable one to see the value of a problem in its proper proportion and promote balanced development of opposing faculties.

In Judo one is taught to centre one's eyes vaguely on the opponent's chest, so that one can have the whole of the opponent's body within one's vision. This training not only develops the aforesaid ability, but the poise thus formed, which expresses passivity, calmness, dignity and compassion, influences us to cultivate those mental qualities.

Most of us entered the gate of Judo with " I want to learn the art of self-defence," without giving much thought to the reality of " I." " I " is the most neglected being in the human thought, in spite of all its appearances.

The stream of cosmic life flows steadily and silently as the earth rotates on its course. The man born in it is as unconscious

of it as he is of the force of gravitation or the way he stands related to the surface of the earth. So his attention is mainly directed to the visual activities of life around him. Under the dictate of instinct of herding and self-preservation, he forms widely divided groups, covering the identity of " I " under " uniforms," racial, national, religious, social and professional, and decorates them with badges of power, wealth and prejudice.

Some of these uniforms are thickened with centuries-old dust added by piles of renovations and innovations. Through ages of dark confinement the true " I " or the reality of man, has practically lost his identity. He is only recognisable by his uniform and badges. The boldest of men dare not, to-day, venture out naked lest he be lynched for indecency.

In the parade of the uniforms rivals get warmed to high heat and give way to orgies of violent clashes. In the struggles they sustain bruises, pain. Some succumb to violence. But being unconscious of the cosmic life or cosmic law, the operation of which brings the suffering to offenders, blame each other for the cause, sowing seeds for further struggles.

As we advance in the study of Judo we realise that as the opponent is a necessary partner in that advance, so are all other fellow men for human progress, and that human life is founded on a common basis. The idea of regarding others as potential enemies is utter folly and a seed of retrogression. Thus, the art originally intended for fighting other men becomes purely an art. In pursuance of the study with this view, with the recognition of the cosmic law and the stream of cosmic life, we realise that the essence of the art is to harmonise our movements with the rhythm of the " stream." By then, and by then only, the vision of the true " I," the image of God, merging into selfless eternity, is perceptible.

The belief thus founded on experienced knowledge is beyond argument and spiritual balance and health thus attained become unassailable.

G.K.

A RE-UNION DINNER

With the dawn of peace, the strugglers who were forced out into the darkness of the wilderness returned one by one. The number is not complete, but we thought it was enough to justify the killing of a little calf, if a fat one was reserved for a full scale banquet.

So on the evening of Thursday, 21st February, 1946, at Chez Auguste, Old Compton Street, W.1, we struck the gong for all to hear. If one takes the membership of the Club into account, the

attendance could have been improved, but there were sufficient numbers present to enable everyone to have a very enjoyable time, and in any case a substantial increase would have reduced the ratio of liquid refreshment available per man.

Both pre-war and the newer members were well represented when we sat down to dinner at eight o'clock, and all were pleased and surprised to note that the brilliant organisation of Capt. Duff had produced a goodly, almost ample, if that were possible, supply of beer and spirits.

The time allotted to eating having unfortunately come to a conclusion, Capt. Duff pointed out that this was the first opportunity that the members had had of really getting together and that since the previous dinner, held before the war, most of those present had been scattered all over the place, where they had met fellow Judo enthusiasts and had practised under some most peculiar conditions. He proposed to call on some of them to describe their experiences.

The first victim was Mr. E. J. Harrison, who was followed by Marcus Kaye. S. Lyons told us of his meetings with Trevor Leggett in India, but, it appeared, they had had no opportunity for practice together. Former war-time Judokwai secretary Holman explained how the Club had been kept running so successfully during that difficult period, chiefly by all accounts due to the hard work and enthusiasm of Mr. Koizumi and a few others. Percy Sekine, on being asked to describe Judo in his German prison camp, exercised his usual inimitable skill in avoiding anything resembling work and managed to pass on the responsibility to some more unfortunate acquaintance. Phil Amey had not been so lucky in his efforts to organise Judo. On several occasions he had gathered a class together in the Navy, only to be posted away in typical Service fashion as soon as it was on the threshold of actually commencing. G.K. concluded, reminding everyone that although he might appear immortal, as someone had previously suggested, that was certainly not actually the case, and he would not be able to carry on indefinitely. Now was the time for the younger members to prepare themselves to carry on the Club sometime in the future.

In the " get together " which followed, the party divided itself into three distinct groups. The first consisted of the older members, discussing, presumably, the good old days, when Judo was really Judo, and watching with dignified amusement the more youthful sections, one, very rowdy and disreputable being led by Messrs. Sekine, Mossom, Taylor and Turner, and only kept in any semblance of order by the application of naval discipline by Taylor and Amey.

On the other side of the room a slightly smaller number captured Mr. Harrison in their search for knowledge. These lads had previously shown a proper Judo spirit by seating themselves opposite the several extra places which had been laid for the absentees and managing to duplicate the first course. Unfortunately, their efforts to induce the waiter to supply the empty places with the chicken course failed.

The rowdy set gave us one or two exciting interludes. On one occasion an irate wine steward traced a missing bottle of rum to their table, but to do them justice, it should be explained that there was considerable doubt whether the incident caused the thirst of the party or whether the steward was trying to make a bottle for his own future consumption. The Black Belt concerned in the struggle should have previously noticed that there were mirrors placed all round the walls of the room, presumably designed for such occasions.

The scene described above was directly responsible for Percy Sekine's efforts to effect a shoulder throw on the waiter, which amused us for some time, but Phil Amey and Johnny Taylor finally stopped the fun and possibly saved the waiter from an unpleasant fate, although they were too late to prevent a useful wrist lock being applied.

Meanwhile, Mr. Tricker enlivened the proceedings by showing us a rather original throw, the victim being Mr. Robinson, that was completely new to most of us. If anyone is really interested in learning it and would like it shown to them, I feel sure that if they care to inquire, G.K. will include it in one of his theory lectures, held each Friday evening.

The proceedings were brought to an exciting conclusion by Johnny Taylor, who, demonstrating that he still retained his childhood ability to suck his toes, managed to get into a most complicated position and, failing in his endeavours, achieved a perfect tsukuri on himself, giving, of necessity, a really fine exhibition of break-falling.

I suppose it would not be tactful, and possibly extremely dangerous, to mention the name of the Second Dan who, weaving an erratic and alcoholic course homeward through the restaurant, fell foul of a table and upset a goodly portion of dinner, fortunately not soup, into the lap of an inoffensive old lady.

There cannot be the slightest doubt that the dinner was a great success, and that all those who missed the occasion should take precautions not to make the same mistake a second time. All that now remains to return the Club to a normal peace-time routine is the organisation of the annual display, which it is to be hoped will not be too long delayed.

JUDO

(Continued from the last Bulletin)

TSUKURI AND KAKE

For convenience of instruction and study throws are divided into two parts, TSUKURI and KAKE, although they are actually one continuous whole.

TSUKURI literally means " making," making an opening, KAKE, " applying."

As I described in the Bulletin, Vol. 1, No. 2, under the heading of " Balance," the opponent's balance must be weakened before any throw can be applied. And to complete TSUKURI, one must prepare oneself in the position related to the opponent, the posture and stance, in order to be able to take advantage of the opponent's weakness. In the main, this consists of placing oneself in a suitable position for KAKE to follow and balancing one's weight on one leg and freeing the other for action.

The best opportunity for TSUKURI is found when the opponent is in action, voluntarily or involuntarily. The balance of the opponent should be weakened in the direction in which he is moving by synchronizing one's movement with his, in the direction and speed. If one's action is not in harmony with the opponent, it will cause a shock and serve as a warning.

As to the actual line of one's action, it is guided by the angle between two lines, one indicating the direction of one's action and the other an imaginary line vertically drawn through the opponent's body. The angle formed should be slightly larger than 90 degrees. This means if the opponent's body be in an upright posture, giving a slight lifting movement to a push or pull. When the opponent's body is inclined or curved, it will not be necessary to lift to form this required angle, and the push or pull is applied in the direction of the inclination or curve. If one's action is correct to this rule, the opponent will not be able to resist even the force of one finger.

I cannot over-emphasise the importance of TSUKURI, for not only are throws not effective without it, but 70 per cent. of a throw is accomplished when it is correctly effected. Therefore one is advised to practise TSUKURI until it becomes second nature.

The art of Judo being developed on the basis of meeting any form of attack, the methods of TSUKURI in detail are as numerous and varied as the form of attacks. But they can be reduced to a few fundamentals. Here I propose to describe those few. TSUKURI to right-front corner, right-back corner, front and side. However, I must say here that in Judo hard and fast rules cannot be laid down. In detail, everyone must develop or invent methods which are most suited to his individual style or characteristic movements.

Fig. 1 illustrates TSUKURI to the right-front corner. To effect this TSUKURI you should take a step backward with your left foot as the opponent advances with his right foot. Note that the opponent is balanced on his right toes; the thrower's body is almost upright; the knees and *ankles* are bent; the wrists are curved upward, lifting and pulling the opponent forward; the weight of the thrower's body is almost supported on his left leg alone.

This TSUKURI is suitable for leg, hip, shoulder, ankle, knee, body and hand throws, etc.

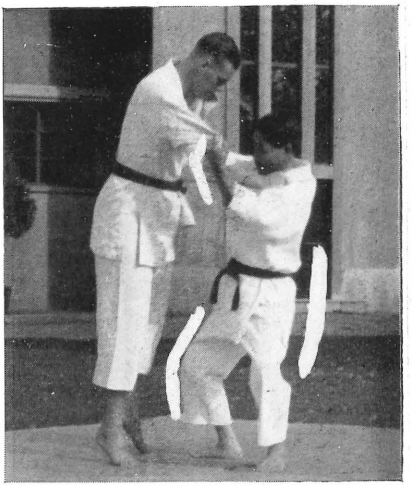

FIG. 1.

The TSUKURI to the right-back corner is effected when the opponent takes a step backward with his right foot, keeping his body upright or inclined backward.

Take a step forward with your left foot to the side of the opponent's right foot as in Fig. 2. At the same time with your left hand press the opponent's right elbow against his belt and with your right hand push the opponent's left shoulder in a downward curve. Your body should be lightly curved towards the opponent's right shoulder by moving your hips backward. The general effect of this movement should be to force the opponent on to his right heel and double his body, deriving the main driving power from the hip movement not from the muscular effort of the arms.

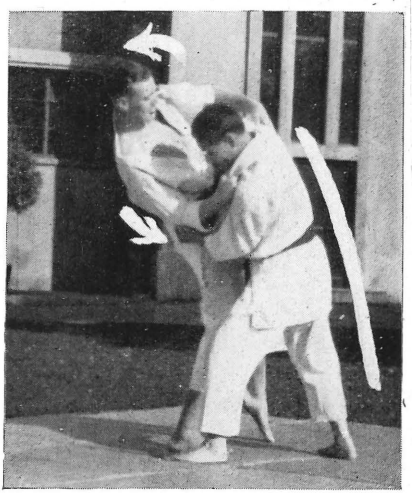

FIG. 2.

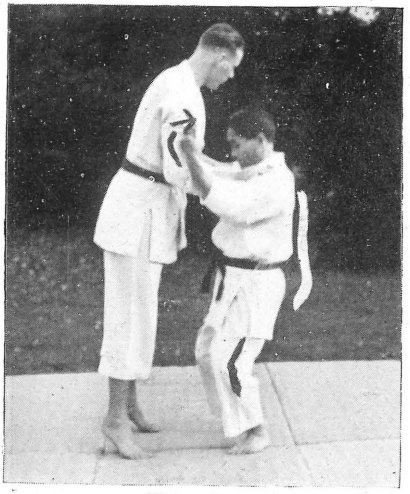

FIG. 3.

This is the TSUKURI for various leg throws and hand throws. Fig. 3 shows the opponent forced to balance himself on his toes, the balance weakened forward. The opportunity for effecting this TSUKURI is when the opponent is standing squarely and upright in the posture or slightly inclined forward. As the illustration shows, sink yourself by bending the knees and *ankles*, at the same time by bending your wrists upward and lift and pull the opponent forward. Your body should be almost upright. This is TSUKURI for hip, shoulder and ankle throws.

FIG. 4.

When the opponent moves his body sideways in a swinging fashion, TSUKURI to the side can be effected. Fig. 4 shows it, to the opponent's right. Synchronize your movement with the opponent's and as he moves to his right, take a step to your left with your left foot, placing it slightly in advance of the opponent's right foot, at the same time curving your body to the left and balancing yourself on your left leg, push the opponent's left shoulder with your right hand to his right in a downward curve. The wrist should be bent so that the fist points the direction of its movement. Your left hand should co-operate with the other movements by pushing the opponent's right elbow against his belt. This will make him balance himself on the outer side of his right foot, effecting a TSUKURI for hand throws and leg throws.

In making these movements you must remember that (*a*) the objective is to transfer your movements to the opponent's body, therefore your hands must have close contact with the opponent's body and not slide against his body or have play on his jacket; (*b*) in order to make the body lever work lengthwise, as described under the heading of Body Mechanism in the Bulletin, Vol. 1, No. 3, the joints of your body, especially the shoulder joint, should be kept in a firm immobile state by the co-ordination of muscles.

In practising, each TSUKURI should be tested, to find out if you have full control of the opponent's body while you move one of your legs. Meanwhile, the opponent should be passive. Trials against counter movements should be left until you have made some progress.

KAKE cannot be described in general terms, but must be connected with each throw.

G.K.

THE KIAI IN JAPANESE MARTIAL ARTS

By E. J. HARRISON

(*Continued from last Bulletin*)

A celebrated Chinese philosopher of the Ming Dynasty said: "If the mind be kept one and undivided, it will accommodate itself to ten thousand varied circumstances. That is the reason why a superior man can keep his mind empty and undisturbed." These words explain the psychological aspect of the art of *kiai*. By the one-ness and indivisibility of the mind is meant the unification of mental force which is an essential factor of *kiai*. The mind (*kokoro*) must always be kept in readiness to meet emergencies that may at any moment arise. Not only must you train your mind in the manner above described, but care must be taken to cultivate the habit of making good use of the mental force of your opponents. To bring your opponents under your control it is necessary to deprive them of their mind—that is to say, to distract their attention and subdue them to your own advantage. The celebrated Buddhist priest Takuan said: "Mind makes *ki* a vehicle to convey it far and wide in its active operation." Mind controls *ki*, but the latter may sometimes influence the former. When *ki* is quiet, mind also remains quiet. Mind lies hidden in one's innermost soul; *ki* operates externally to carry mind to the goal one has in view. In the art of *kiai* it is very important to cultivate and train the *ki*. In fencing and other martial arts stress is laid on the concord of mind (*ki*) and force (*chikara*). By way of illustration, let us suppose that you desire to obtain something nice. That is what in this cult is styled *kokoro*—heart or mind. In order to get that something you stretch out your

hand, or your hand reaches the object in obedience to the commands of your *kokoro*. That is what the Japanese call *ki*. When your hand reaches the object and you grasp it and draw it towards you, we have a manifestation of force or strength, or *chikara* in Japanese. Without the help of each of these factors nothing can ever become your own. *Kokoro* (heart or mind) dictates action to *ki*, and *chikara* (force or strength) executes the behest of mind. The art of *kiai* deals with the cultivation of this *ki*. When *ki* is dull and weak, there can be no great force to carry out the orders of mind. We Europeans say, "A strong mind in a strong body"; *kiai* implies the making of a strong body by means of a strong mind. *Kiai* hardens the entire frame, rendering it invulnerable to attack, in theory at least. The secret of winning a contest lies in this, that you do not think of winning the contest, but rather think of the way in which you may not lose the contest. You are defeated, says our author, because you attempt to win the contest. If you are not defeated, the victory must always rest on your side. In friendly competitions there is, of course, the draw, but presumably in a fight to a finish one of the combatants will be defeated.

Senno Rikiu, who taught the tea ceremony in Hideyoshi's day, was an expert in the art of *kiai*. Hideyoshi used to remark to his retainers, "You watch Rikiu making tea, and note that his entire body is full of *kiai* leaving no room for attack." Kato Kiyomasa, Hideyoshi's famous general, who played the most important role in the invasion of Korea, chancing to hear the high compliment paid to Rikiu by his master, made up his mind to watch for an opportunity to humiliate the *kiai* expert. One day he accompanied his master to Rikiu's house and detecting what he regarded as a good opening raised his fan level with his stomach on the very point of hitting Rikiu with it. No sooner, however, had he lifted the fan than Rikiu turned to Hideyoshi and calmly remarked, "Your Excellency has a praiseworthy retainer in Kiyomasa," and then he fixed upon Kiyomasa a steady glance which deprived the renowned warrior of breath. We are told that in this case Kiyomasa actually found an opening for attack, but his mind was relaxed the instant he thought of his coming success, and thus Rikiu secured a lead and overpowered him with *kiai*.

Yagiu Matajuro was a son of the celebrated fencing master, Yagyu Hida-no-kami, who was the tutor to the Tokugawa Shoguns in feudal days. He incurred the displeasure of his father and was turned out of the house. Matajuro repented of his misconduct and made up his mind to amend. Accordingly he studied the art of fencing under a well-known master for a number of years in rather difficult circumstances. He attained great proficiency and returning to Yedo (the present-day Tokyo) called on one Okubo Hikozaemon, with a plea that the latter should use his influence with Matajuro's

father to remove the ban of disinheritance, so that he might in due course succeed his father as fencing master to the Shoguns. Hikozaemon was very fond of the wayward son of his old friend, and readily consented to act as intermediary in order to effect a reconciliation. At the same time he asked Matajuro to give him a demonstration of his skill in fence, for he knew that an assurance on this point would carry more weight with the father than anything else. Matajuro at once consented, and proposed that somebody should be called in to act as his opponent, but as there was nobody else in the house at the time he finally told Hikozaemon that he would give him a demonstration of *kiai* instead. So saying, he looked out into the garden, where he saw a few sparrows perched on the branch of a tall pine tree, and fixing his steadfast gaze on the birds gave utterance to the *kiai* shout, whereupon the sparrows fell to the ground insensible. When he relaxed the *kiai* the birds regained consciousness and flew away. Hikozaemon was struck with admiration on seeing this wonderful feat, and had no difficulty thereafter in effecting the young man's reconciliation with his father as promised. This particular feat is known in the Japanese fencing schools as *toate-no-jitsu* or the " art of striking at a distance."

Yamamoto Kausuke, a celebrated strategist who served Takeda Shingen prior to Hideyoshi's invasion of Korea, was one day passing through a mountain forest when a pack of hungry wolves suddenly made their appearance and surrounded him. On the impulse of the moment Kausuke intended to cut the animals down singly, and to that end placed his hand on the hilt of his sword, but on second thoughts refrained, as he concluded that it would be a disgrace to the honour of a *samurai* to use such a weapon against these animals. Instead he calmly clenched his fists with the thumbs held underneath the other fingers, i.e., the *nigiri-katami* grip, and coolly passed through the pack of wolves. The wolves appeared to be taken aback by the composure and dignified air of Kausuke, and took to their heels.

Many anecdotes are told of the wonderful feats performed by experts in the art of *kiai*. The grasping of red-hot irons without visible injury to the hands and other performances of this description are ascribed to the practical application of *kiai*, which exerts itself not only between living men but equally upon inanimate objects through a delicate psychological process. We are also told that in the " brave days of old " in Japan, use of the *kiai* enabled an expert swordsman to render himself invisible to his antagonist whose gaze would be helplessly fascinated by the point of the expert's sword, which in turn might be multiplied to seem like half-a-dozen points, all equally real to the prospective victim who, quite irrespective of his inferiority in the art of fencing, would not be able to anticipate the direction of attack, since he could not distinguish the true point from the false ones. Or the expert could arrest the movement

of his adversary's weapon in the very act of striking, preferably when his would-be assailant had raised his sword above his head with both hands—the native sword (*katana*) being double-handed—with the object of delivering a downward stroke at the expert's head or shoulder. Paralysed into immobility at such a juncture, the victim would be left with his entire body exposed to the expert's attack, and would thus be placed at the latter's mercy.

In my day in Japan one of the foremost " residuary legatees " of these *okugi* and *hiden* or secret principles which enter into nearly all Japanese arts and crafts was Noboyuki Kunishige, a splendid veteran well over sixty years of age, an instructor of the Shinden Isshinryu school of *jujutsu*. In his fifty-mat *dojo* or exercise hall, I have seen him drag with comparative ease at least half-a-dozen lusty youths round the hall. In a series of experiments staged for my special benefit, Kunishige proved to me that, although in those days no weakling, I could make absolutely no impression upon him or disturb his balance or immobility in the slightest degree even when tugging hard at his ears with all my strength, whereas he in his turn was able to topple me over backwards with the mere pressure of his little finger. It was further a matter of common knowledge among the doctors of the district in which Kunishige lived that he had time and again restored to consciousness men and women given up for dead by the regular practitioners, and that too, to all outward semblance simply by means of a shout—the *kiai* to wit—but which I have already shown to be the vehicle of a more deeply seated force called *aiki*, supposed to emanate from the *tanden*.

There are some, I am aware, who will deprecate the pursuit of the occult powers I have but superficially described in the foregoing pages, on the ground that the acquisition of such knowledge is dangerous and that the knowledge itself is capable of abuse. In reply I will but say that the abuse of any branch of knowledge must be dangerous, but that, on the other hand, a *judo-ka* or *kendo-ka* who, thanks to assiduous practice and the austere personal regime indispensable to success, has gained partial knowledge of the *kiai*, will be far less likely to misdirect that knowledge or his esoteric experience than an immature student bursting with eagerness to exhibit his physical superiority over the common herd. And on the subject of the martial arts generally, I am so unregenerate as to contend that one cannot prepare oneself for the storm and stress of a world which is largely objective by endeavouring to elucidate abstract and concrete phenomena by means of purely subjective processes and independently of actual experience. Judo, jujutsu, and their essential *okugi* and *hiden*, or esoteric doctrines and practices, have just this superiority over too many Occidental forms of intellectual and physical training that they are both subjective and objective ; their theory and practice go hand in hand, and—within

limits—the student is not asked to accept as axiomatic any theory or principle which cannot be at least approximately demonstrated as true. For this reason, then, I maintain that if Japan had given nothing else to the world than this she would still be deserving of recognition and appreciation from the Occident and the rest of the Orient.

(*Concluded.*)

THOUGHTS IN SPRING

This is the spring number of our Bulletin. Presumably it finds us eager for activity, with a feeling of fresh vigour in our blood, ready for the changing season in keeping with the rising sap in nature. This transformation from bare branches to fresh green leaf which will soon be apparent and so welcome, is another reminder of the law of movement and change which is life. In his essay, " Seven Symbols of Life," Alan Watts says : " But wherever there is life and form, the more there is of life, the more does the form change . . . the secret of life is to abandon the desire for the eternity of forms . . . therefore wisdom is the love of change, of the movement, the dance of life, without which the universe would vanish into nothing. . . . To move with it is joy and life, but he who would not change, who would not die, is already dead."

The judo beginner should take warning of such a fate, reluctant and fearful though he may be to move or be moved. He has yet to learn that it is just by this yielding to pressure or rhythm of movement that he begins to experience the very life in judo ; can reach the joy of achievement of a skilful throw or feel the exhilaration in being far-flung.

So we must ever be poised, alert to move or to yield to movement, in life as in judo. For the law of growth which is life is of discarding the unessential or that which has fulfilled its purpose. In nature the husk falls to reveal the seed, the flower gives way before the fruit, the butterfly leaves a broken chrysalis. So with man ; old ideas, outworn theories, attachment in its multitude of forms must be let go at every stage of development. This is man's difficulty, for he tries to reverse the process of nature by accumulating more and more ; endeavouring to increase in wisdom by multiplication instead of by elimination. Apparently a paradox, it is only by ceaselessly putting aside all that has previously been experienced that we can meet life fully, unburdened, and free to penetrate more deeply into the significance of every experience, and so with clearer vision to recognise the truth.

K.W.C.

FAMOUS JUDO MASTERS I HAVE KNOWN

By E. J. Harrison

(Continued from last Bulletin)

In my day in Japan an outstanding figure in the judo world was the then superintendent of the Kodokwan, the late Yokoyama, rated as perhaps the greatest practical exponent of modern judo Japan had yet produced and a truly redoubtable figure, whom I was indeed highly privileged to number among my intimate friends. Like so many other adherents of this wonderful physical and ethical cult, Yokoyama in private life was the very personification of good nature, although in his time in pursuance of his calling he had been compelled to give a good deal of pain to his fellow-creatures. Certainly this latter observation is more true of the past than the present; modern Japanese law does not permit human beings deliberately to inflict injuries upon one another, even when all the parties concerned are perfectly willing to run the risk. In Yokoyama's younger days, however, while the liberty of the subject was more restricted in other respects, yet in judo and fencing encounters far more latitude was granted to the participants than to-day. Physically Yokoyama was generously endowed by nature, added to which assiduous training in judo had developed these natural advantages to an extraordinary degree. Above average height even for a Westerner, say five feet nine or ten inches, he possessed a herculean frame, his neck in particular rising from the open front of his kimono a pillar of massive flesh—the almost invariable hallmark of the seasoned judo-ka. His arms, thighs and calves were in keeping with this characteristic. What is more, Yokoyama, then in his forties, was distinctly handsome, even when judged by Western standards, with a singularly bold, manly open countenance, in this case a reliable index to his inward qualities of mind and heart. When I asked Yokoyama to tell me something about his strenuous youth, he readily complied. On the day appointed he took dinner with me at my residence, which at the time was in Kojimachi, and then over the post-prandial whisky and cigarettes reserved for my visitor, since I neither smoked nor drank, promptly fell into reminiscent mood to which he gave verbal expression.

" In the old feudal days," he began, " jujutsu was divided into many schools. I commenced my study of the art from boyhood under a master of the Tenshin Yoshin-ryu. In those days contests were extremely rough and not infrequently cost the participants their lives. Thus, whenever I sallied forth to take part in one of these affairs, I invariably bade farewell to my parents, since I had no assurance that I should ever return alive. Competitions were of such a strenuous nature that few tricks were barred, and we did not

hesitate to have recourse to the most dangerous methods in order to overcome an opponent. I have had experiences of this kind without number. Since then the more dangerous tricks have been eliminated from these encounters to avoid serious consequences, and this circumstance, I think, accounts for the growing popularity of the art.

" When I was about twenty-three years old, I had a contest with Mr. Samura Masahawa, of the Takeuchi School. The scene was the *dojo* of the Metropolitan Police Bureau, and I was fortunate enough to gain the victory. Some time after, I had a contest in the same *dojo* with Mr. Nakamura Haruse, of the Ryo Shinto School. Mr. Nakamura was then in the prime of manhood, and enjoyed the reputation of being the strongest representative of jujutsu in the country. Our bout lasted fifty-five minutes—the longest time recorded in matches of this kind—and had not then been decided in favour of either of us. Fearing lest a continuation of the struggle should result in fatal injury to one or both of us—for we were prepared to go the limit—Mr. Mishima Tsuyo, then Chief of the Metropolitan Police, stepped forward and ordered the suspension of the match. The above-mentioned masters are the most formidable I have ever met in my life. For the most part the matches in which I have wrestled have terminated in my favour after two or three minutes. About that time a list of jujutsu masters was published in which Mr. Nakamura appeared as the champion of the East and I as champion of the West.

" From 1890 the taste for jujutsu began to decline, and the various *ryugi* lost their pupils; but with the foundation of the Kodokwan the tide again turned and no pains are spared nowadays to produce competent teachers. The art is taught at all the high schools and to military and naval officers. The seventh grade (*shichidan*) is now the highest conferred at the Kodokwan, and has so far been obtained by only two men, viz., Mr. Yamashita and myself. The sixth grade (*rokudan*) is held by three men, Mr. Isogai, Mr. Nagaoka, and Mr. Iidzuka. It may be interesting to mention that Commander Hirose, who lost his life in the attempt to block the entrance to Port Arthur during the Russo-Japanese War, held the fourth grade and was posthumously raised to the sixth grade by Mr. Kano. There are some well-known masters outside the Kodokwan School, of whom Mr. Imai, of Okayama, who in point of skill is equal to our fifth grade, Mr. Tanabe, also of Okayama, and Mr. Yamamoto, of Chiba, both of whom may be classed as fourth grade, deserve special notice. The *yudansha* (grade holders) of the Kodokwan are scattered all over the provinces where they are striving to popularise the art. Some of them have gone abroad, and are winning a high reputation in foreign lands.

" When I was a young fellow," continued Yokoyama, " Tokyo was not at all what it is to-day. Old residents can still

recall that there was a licensed quarter at Nedzu, immediately behind the Imperial University. At the back of this quarter there was a road running along the Shinobazu pond, at the foot of Ueno Park, and this road was bordered with bamboo bushes and was a decidedly lonely spot at night. The licensed quarter was then infested with gamblers and other rascals who were ever on the look-out for a pretext to quarrel with peaceful wayfarers in order to extort money by means of intimidation. The jujutsu *dojo* where I practised was situated not far from Nedzu, and the pupils found these gamblers and other rough elements excellent raw material on which to test their skill. We were in the habit of repairing to the road I have described, usually choosing a dark night, and there taking up our station in the bamboo bushes. When a party of gamblers came along one of our number would emerge from his hiding place and intercept their passage. A row was sure to ensue. We had no intention of inflicting serious bodily harm ; all we wanted to do was to give them a bit of a surprise and a certain amount of physical pain by way of well-deserved chastisement for their sins. Accordingly we agreed among ourselves not to strike at any vital spot, but to confine our attentions to dislocating temporarily the lower jaws of the bellicose gamblers. We have a simple method of accomplishing this by sharply striking the point with the open palm. Whenever words resulted in blows we would promptly settle the encounter by administering the necessary fillip which rarely failed to place our antagonists *hors de combat*. It used to afford us jujutsu pupils immense amusement to watch our victims as, with their lower jaws out of joint, they would vainly try to cry out, the only audible outcome being a sort of muffled groan as with both hands supporting their damaged jaws they made off at full speed. Sometimes a pupil failed to finish his opponent with one stroke and had to repeat the process, in which case he was regarded as not yet fully proficient in his art. Bone-setting is taught by jujutsu masters as an essential part of the art, and so it happened that the injured gamblers would go to the *dojo* in the morning to have their jaws reset. Often enough as many as half-a-dozen victims would require the services of our teacher in a single day after a fracas of this kind I have described, and we would thus have the pleasure of examining at close quarters the effect of our skill, which added to the zest of these nocturnal adventures. We were all high-spirited and mischievous young bloods in those days, and I make no excuse for our delight in these malicious tricks. Times have changed and to-day practices of this kind, however laudable their motive, must be discouraged. I tell you the story as a voluntary confession of my boyhood.

" Apart from this deliberate seeking of opportunities to make use of judo, I have more than once had occasion to apply the art for offensive and defensive purposes, but I do not care to enter into

details since these encounters are mostly connected with the election troubles that occurred during the early days of the constitutional administration, when the political campaign was frequently characterized by displays of brute force between the supporters of the rival candidates. I will recall a few cases of a less serious nature in which I have had recourse to my art. I remember during the early part of January, 1909, I went to a certain restaurant accompanied by Mr. Mifune, a fifth grade teacher of the Kodokwan. We noticed in one corner of the room a group of thirteen young fellows drinking *saké*, while in an adjoining apartment there were an elderly couple and some other visitors taking food. The members of the first-named group were seen to be putting their heads together at frequent intervals and to be busily whispering, at the same time casting glances in our direction. I did not take any special notice of what was going on, nor did I suspect that they had any designs upon us. Mr. Mifune and I went on chatting over our drinks. Presently one of the rascals approached us, calmly picked up my overcoat and hat, and tried to make off with them under our very noses. Of course, I remonstrated, when the thief, evidently bent on picking a quarrel, insisted that the coat and hat were his property. A warm altercation arose, in the midst of which he assumed a threatening attitude, and was speedily joined by half-a-dozen of his comrades from the other side of the room. There being no alternative, Mr. Mifune took a hand in the game. He avoided unnecessary roughness, but in less than a minute he had them all down with a succession of swift blows. Then the rest of the gang set upon me, but I knocked them down one after the other, and the affair was over in less than three minutes. As our victims regained consciousness they lost no time in making themselves scarce ; but we detained one of them and forced him to confess. He admitted that their object had been to extort money from us by intimidation. They had been misled by our good clothes and had imagined that we would be easy prey. We let the fellow go instead of handing him over to the police, as we considered that he had received punishment enough at our hands. After the rascals had gone the old couple who had been interested spectators of the occurrence told us that they had just witnessed for the first time in their lives a practical display of jujutsu and were amazed at the wonderful feats which experts were able to perform against such odds.

" It was during the same month that I was called upon to render a friend of mine a trifling service. He had undertaken to finance a theatrical performance and, fortune having smiled upon him, he had netted a few thousand yen profit. One day about the middle of the month he was entertaining a friend at dinner when about half-a-dozen *soshi* (a type of swashbuckler often reinforced from the ranks of ex-students who have gone under) called on him and demanded an interview. As they were perfect strangers to him, naturally my

friend refused to meet them, more particularly seeing that he had a guest. But the *soshi* were not to be denied, and forced their way into the room where my friend and his guest were seated enjoying themselves. My friend asked them what they wanted, and they calmly stated that they wished to borrow some money. On his refusal to consider so preposterous a request and a peremptory order that they should leave the house, the ruffians produced swords and daggers which they had concealed among their clothing, and curtly informed my friend, who sat spellbound, that they would wait there until they received a more satisfactory answer, and meanwhile proceeded to help themselves to whatever they fancied among the delicacies on the table, including copious libations of *saké*. Thus my friend and his guest were virtually prisoners. Fortunately a manservant was able to slip out by a back door and to tell me of what had happened, and I lost no time in hastening to the rescue. On arriving at the house I found the *soshi* threatening my friend with drawn swords in their attempt to extort money. I recognised the leader of the gang and advised him to decamp with his comrades if he cared to keep a whole skin. He, too, knew me, and at once changed his tone, apologising profusely for having given my friend so much trouble. The other *soshi*, who did not know me, appeared inclined to have recourse to violence, but their leader assured them that if they raised a hand against me they would never cease to regret it, and he told them who I was. They then laid down their weapons, which I collected and laid aside. I again advised them to quit the house, and instructed them to call on me the next day, when I would advance them some money to meet their immediate needs. The *soshi* were escorted from the premises, and my friend thanked me profusely for the little service I had been able to render him. Of course the *soshi* did not call on me the following day, as I had anticipated, but later on one of their number joined the Kodokwan, turned over a new leaf, and is now a very promising pupil."

Yokoyama then recounted a very interesting incident of which he was an eye-witness and in which the principals were a sturdy young jinrikisha-man and an old man.

"It was some seven years ago," said Yokoyama, "that I chanced to be taking a stroll along Dangozaka to see the chrysanthemum display, and on the way an old man, seemingly about seventy years of age, accompanied by a boy of eleven or so, both riding in a 'rikisha, passed me. Reaching the foot of the hill they alighted and the old man tendered the puller his fare. The coolie, however, was dissatisfied and demanded more. The old man resented the puller's impudent manner, and tried to proceed without taking any further notice of the request. The coolie followed and repeated his demand, with the addition of a threat. I watched them from a short distance, and was on the alert to interfere should

the 'rikisha-man attempt to carry out his threat. The old man told the boy to go on ahead, and then faced the coolie and ordered him to discontinue his importunities, whereupon the coolie seized the old man by the throat. I quickened my pace thinking the moment had arrived when my help would be required, but before I could reach the spot I saw the old man quickly grip the hands laid on him, and without any apparent effort bring his assailant to the ground on his back, where he lay pinned helplessly shrieking with pain and praying for forgiveness. A crowd speedily gathered and vastly enjoyed the bully's unexpected discomfiture. Finally the old man let him go. It was a fine sight to see him limping off with the shafts of his vehicle tied to his belt, both hands having been crippled for the time being by the powerful and skilful hold of the veteran, who in this encounter had shown really wonderful knowledge of the art of jujutsu, which he must have acquired in his younger days."

One more anecdote told to me on this occasion by Yokoyama vividly described a fight to the death the narrator had personally witnessed when he was quite a boy between a *ronin* (an unattached *samurai*) and three *samurai*, in which encounter the *ronin* slew two of his assailants without himself sustaining a single scratch, the third man taking to his heels to save himself after the downfall of his comrades. The duel had taken place because quite inadvertently the scabbard of the *ronin's* long sword had touched one of the *samurai* in passing, but so rigid and uncompromising was the etiquette in force during the feudal era that unless the offended party condescended to accept an apology for such a *faux-pas*, assuming that one had been tendered, a fight to the death was inevitable. As Yokoyama put it, " one or both would at once demand satisfaction, and the challenge was rarely refused. The high sense of honour which prevailed among men of this class forbade them to shrink from the consequences of such an encounter." All that the law required was that any occurrence of this nature should be promptly reported to the nearest magistrate's office. And so in this case, the victorious *ronin* wiped his sword in the coolest manner imaginable, returned it to its sheath, and then repaired to the neighbouring magistrate's office to make his report. Needless to say his feat was loudly applauded by the other *samurai* who had witnessed it.

Yokoyama observed in conclusion that in feudal days, for obvious reasons, the art of fencing was more sedulously studied than that of jujutsu. Many skilful masters made their appearance from time to time and endless stories are told of their wonderful prowess. The most famous fencers during the early days of Meiji were undoubtedly Messrs. Yamaoka Tetsutaro, Henmi Sosuke, and Ueda Umanosuke. Among celebrities then living may be mentioned Messrs. Takayama Minesaburo, Takuno Junshiro, Okumura Sakonda, Takano Sataro, Naito Takagi, Uchiyama and Takahashi.

I should add that the premature death of my old friend Yokoyama from cancer of the throat some years later caused me unalloyed grief which was shared by thousands of his disciples and admirers among the pupils of the Kodokwan, but by none perhaps more than by Mifune, the young fifth degree teacher mentioned by Yokoyama in the above recital, and himself in my day and for many years afterwards among the most famous exponents of the art in Japan.

(To be continued.)

PHILOSOPHICAL NOTES

By D. L. Wood

WU-WEI, YANG-YIN, TAO-TEH

One of the chief difficulties that confronts students of philosophies old and new, Eastern and Western, is the wide difference in terminologies. Words naturally change in meaning as language develops : different words are used to express similar ideas ; similar words to express different ideas, and so on. This cannot well be avoided, and does not really matter if the student can but reach the point where terminology is of secondary importance, and the meaning is sought and grasped. In these notes, as in previous notes, an attempt has been made to be consistent in the use of words ; at the same time it is realised that terminologies do vary, thus it has been felt necessary to remind the student to look beyond words to the ideas at the back of them. Thus misunderstanding and much intellectual controversy can be avoided.

Wu-wei, Yang-yin, deals with balance. The Balanced Way is the Simple Way of Lao-Tzu, or the Middle Way of Buddha.

The world of Time and Change is the world wherein there is difference (or absence of balance) between Form and Substance : but it is of fundamental importance to realise that it is the World wherein Substance is becoming one with Form, wherein Balance is being achieved.

Briefly stated, the Way to Tao, the way out of Time and Change is through the threefold balance of Form and Substance : when Form and Substance balance, both cease to be ; there is then only Tao. Both parents die to live in the child.

The three-fold balance is made up of Physical, Mental and Spiritual Union of opposite polarities of like nature (parents) which die to live in the new condition, the completed Union (Child).

(We are not discussing *un*balanced union which perpetuates conflict and disharmony, but balance as it ought to be.)

Let us consider each plane in turn :—

Physically : The physical shape of things visible is their Form, and is called in Tao philosophy WEI. The Substance (matter) that takes shape is called WU.

When the physical shape for any matter conforms to the prototype (idea) of the perfect physical shape, then it is said that WU-WEI has been achieved. Both Substance and Form have blended to make One perfect thing. The perfect thing is the Child of Substance and Form united in Holy Matrimony.

Parents always die to live in the child.

When the human child is born both parents die to live in the child. It might be objected, " My Father and Mother are still alive, so how can your statement be true ? " To this it is answered that there is often misconception as to the identity of the parents. The physical bodies of the human mother and father are not the parents in the philosophic sense, but are only the vehicles. The physical parents of the human child are the Ovum and the Sperm which as we know unite and blend into one thing which becomes the child.

Mentally : Mental bodies are also made up of Shape and Substance. Mental Substance is a more subtle matter, called by some " Astral " matter, which takes mental shape. The Shape of mental cells is called YANG, and the Energy within them making them mental cells, is their Substance, which is called YIN. When YANG (the Idea) has become perfectly united to YIN (means-of-achieving-the-idea) then YANG-YIN (mental balance) has been achieved.

Spiritually : The Spiritual body is also made up of Form and Substance. The Form is TAO, and the Power issuing forth (that is the Energy that takes the shape of Soul) is the Teh. These two blend into one.

TAO is the Potential, Teh is All-Power. The Union of the Highest Potential and Highest Power is the Union of the Soul's aspects. Aspects cease to be separate and become a Perfect Manifestation of Divine Idea.

What is the significance of the foregoing in relation to the practice of Judo ?

Through the practice of Judo, we (imperfectly balanced beings) are striving to become balanced in conformity to the Spiritual Idea. That is to say we are learning to discipline the Mind and the Body to be obedient and efficient instruments of the Soul.

DOJO FANS

By Sphinx

Every Monday evening sees Portal 2nd Kyu bursting into the changing rooms for energetic practice. Coming only once a week with great regularity he managed somehow to miss " grading "—a wolf in sheep's clothing, he wore a white belt for three years. His sins have found him out and now with a certain relish some of his

pals are getting their own back. He is just over 42 years of age and a *chef de maître* by trade, and as one would expect, a Frenchman, who has lived amongst us for many years. He is very keen on the fundamental principles of Judo and interested in its theory. Is very friendly with Friedman 2nd Dan (another *chef de maître* in the making), and it is noticeable that Friedman's French is not up to his standard of Judo. We all like Portal, with his genuine breezy disposition and always laughing face, but hope he won't walk around with a Blue Belt for the next three years.

Another dark horse is FLEETWOOD 1ST KYU. He is another one of those who " can't do anything " and " have gone back a lot." It's all very odd how far back he's gone to get his Brown Belt. Is a tricky customer on his feet, his great hoofs streaking out for his favourite ankle throw. On the ground all arms and legs and difficult to get a good hold on. Has the habit of getting a good laugh out of everything, which is just as well, for often a Black Belt gets going on him and puts him through it. Is a regular handy man—does repairs to the mats and is responsible for much of the cleaning and painting being done in the top Dojo—jolly good work, Fleetwood, for which all members are thankful. He is another one of those who like the " theory side " and has the patience to persevere it seems, even under the hot and cold shower. Age just over 27 years, and is a popular member with all. We all wait for Fleetwood to " go back a lot more " for his Black Belt.

A very popular chap is our friend MANN 1ST DAN. He is a qualified osteopath and a very useful fellow to have around on any practice night. Numerous members have made use of his knowledge of bone-setting and massage—and saved a pretty penny too! In spite of his size—he's over six feet and something round fourteen stone—he is very gentle and spends much time with new members where the theory of the gentle art greatly interests him. Like certain other gentlemen, is good at " catch wrestling " as well as Judo, which makes him all the harder to beat. One should not be taken in too much by his seemingly mild expression, or innocence of face, for he can dish out the rough stuff if he has to. Much pleasure and amusement have been had by all attending " grading " nights when he has been matched against Friedman 2nd Dan and Hobson 2nd Dan. Being about 35 years of age, we all hope to have him with us for many years to come.

One always knows when MR. CHEW 2ND DAN has turned up. There's either a hell of a noise in the Dojo or a breezy conversation going on in the changing room. Just demobbed from the R.A.F. his welcome return to the Club is much appreciated—even if we are all bashed up by him. This he'll tell you is only fitting to his exalted

rank. Spends very much time teaching low grades and makes the hard things look so easy. Has done Judo a great service in helping to found the Kubukwai in the R.A.F., Blackpool. Has given many displays and taken part in them as well. He has an immense stock of experiences relating to Burma, and India, and puts them over in a very interesting manner. In fact, there are often more listening to him " spinning the yarn " than doing their stuff on the mat. Expects to start a branch of the Budokwai in the South of London, and all good luck goes with him in his endeavour. Age about 29, and lives for Judo ; we shall greatly miss his buoyant enthusiasm—as well as the noise.

LETTER FROM TOKYO

By Christmas Humphreys

As I think I have already told you, I have found Tateno, with whom I used to practise Kendo, and last night we went to the Judo show, of which I enclose the programme. We were the only members of the audience not American soldiers, but probably the only two knowing anything about it !

We dined in a Chinese restaurant at a price which clearly showed the market in which the food was bought, but excellently, and then walked through the snow to the Hall, while he told me of conditions in Japan. He is married now, with three children, two girls and a boy. His house was completely destroyed in the fire, but he has an excellent job in the Foreign Relations Office, and a new home, and is as cheerful as ever.

I was greatly impressed with the Exhibition which, though it ran on the lines of our own annual exhibitions in London in the old days, was of course of a higher standard, the team matches, for example, being between 3rd to 7th grade black belts. I was much impressed with the increasing importance, as men appeared of higher and higher Dan, given to the hold obtained by the hands on the opponent's coat. Sometimes two men would manoeuvre for a long time, with their free hands feeling about like the antennae of an insect for the grip which each wanted, and which his opponent did *not* want him to have. As one would expect, the higher the Dan the cleaner the throws when they did come, with less pulling and dragging about. There was little ground work, though a few bouts were won by a holding lock to the time limit. If the following notes and names interest you, here they are. On the stage were the only Tenth Dan men in Japan, of whom two were Mifune and Nagaoka—(though I may not have all these names right)—who acted as judges. Two girls gave an excellent display of Ju-no-Kata, and the fifteen throws performed by 7th Dan men were thrilling, even though the boys in the audience *did* suggest that the other fellow ought to be allowed to do *some* throwing *some* time !

The Five Forms (Gono Kata) was, as it always is for me, the high spot of the evening, and something I shall never forget. Hashimoto was 9th grade, and Kuriyama 7th. It was quite terrific, and I was deeply moved by the tremendous spiritual force which they displayed. The Randori was good fun, one of the girls persisting in her attempts at a tummy throw until she got it! Imagine the cheers!

The final team contest was perfectly matched, as it ended up with the Captain's contest deciding the match. Takamura and Kikuchi were the Captains, and the black team won with an arm lock which made the other man give way. Finally, Takamura, 6th Dan, beat all five of his opponents, though two were of the 5th Dan, and so ended a most memorable evening, which made me homesick for the Budokwai.

GENERAL HEADQUARTERS
UNITED STATES ARMY FORCES, PACIFIC
HEADQUARTERS & SERVICE GROUP
SPECIAL SERVICE OFFICE
ATHLETIC SECTION.

JUDO EXHIBITION

12 *March*, 1946. 1930 Hours.

HIBIYA HALL.

PROGRAM.

I. History of Judo.
Music by 233rd AGF Band.

II. Demonstration.
1. Forms of Gentleness (Juno Kata).
2. Forms of Throwing (Nagino Kata).
3. Forms of Fives (Gono Kata).
Music by 233rd AGF Band.
4. Randori—Free Exercise:
(A) Girls 1. Team.
(B) Boys 1. Team.
Music by 233rd AGF Band.

III. Exhibition.
1. Three Single Matches.
Music by 233rd AGF Band.
2. Team Matches.
Music by 233rd AGF Band.
3. Attack by Five.
Music by 233rd AGF Band.

JUDO AND OSTEOPATHY

By a Member of The Registered Osteopaths

The science and art of Osteopathy is complementary to the science and art of Judo. All systems of therapeutics are complementary to all modern forms of physical training, for the aim of any school of healing is to endeavour to rid the body of such disease or deformity as it may be suffering from, and to restore it to average condition; whilst the aim of physical training is to build the body up from " average " condition to a greater degree of excellence and a greater degree of fitness for the performance of activities. There is, of course, some degree of overlapping, but we may describe healing as a negative function and physical training as a positive.

Osteopathy, with its basic principle of the inter-dependence of Structure and Function, places the highest regard on a well balanced development of the human body, and of all systems of physical training Judo will give a better balanced development than any other single exercise.

The aims of Osteopathy are to restore—or to develop—a well balanced normal posture, a balanced pull between opposing muscle groups, a free movement of normal range of the joints, a balanced circulation to, and within all parts of the body, and a balance between the opposing parts of the nervous system (i.e., sympathetic and parasympathetic), both in the body as a whole and in every particular part, and—by relieving muscle tension and joint fixation—allowing of a balanced rhythm of tension and relaxation in the muscles.

The aims of Judo are to produce a well-balanced body, well-balanced rhythmical movements, a well-balanced mind and well-balanced emotions.

The exercise of Judo produces powerful lower trunk muscles, especially powerful abdominal muscles, thus remedying an extremely common weakness and bringing the body proportions nearer to the Ancient Greek ideal athlete, i.e., a powerful trunk with tapering limbs which contrasts strongly with the pre-Danish Western systems of physical training.

This abdominal exercising combined with the powerful diaphragmatic breathing appears to strengthen the sympathetic nervous system, thus restoring the lack of balance between that and the central which often exists in scholarly or sedentary persons. Incidently, these exercises assist the circulation, improve the digestion and cure the common type of constipation.

As Judo teaches the art of relaxation (a thing which most people acquire with difficulty in modern life), it helps build up the normal muscle rhythm of tension and relaxation.

As many throws, of the Koizumi type at least, are similar in foot work to the old-fashioned waltz, Judo tends to develop rhythmic as well as well-balanced body movements.

The importance of a sound physical balance learned on the mat eventually becomes so confirmed a habit that it influences the mind and the Judo man begins to apply it in his thoughts and discussions, endeavouring not to be drawn off his balance by enthusiasm, by emotion or any trick of dishonest argument.

As regards technique, all Judo throws and movements should be parts of a circle, whilst the limbering up and corrective movements in Osteopathy also apply the circular principle. In fact, the nearer the movements in both arts approach the circle the more successful they are likely to be.

OVERHEARD IN THE DOJO

G.K. (to the Editor) : " When the evening is spent and the energy of the Black Belts is on the wane, the Dojo has the appearance of an ancient battlefield. Often one sees in a corner a scene which reminds one of the famous picture, " Tail of a Sea Serpent," a group of three or four listeners prone on the mat, wiping their brows with the tails of their jackets, round one who spins a tale, with youthful pride, his face glowing with a smile of self-satisfaction. That tale might interest the readers of our Bulletin."

This is the tale as told to the Editor :—

" It's been great, the last two years. Sixty to seventy shows we've given, mostly for the Forces and the Americans. I've been in all them.

" There was that one at Rainbow Corner. Fellow in charge said, ' I'll put the mats right.' When we got there, they'd started with an ordinary wrestling bout. G.I. near me says, ' That's all fake. What about this Judo ? I guess that's all fake too.' We started with the Fifteen Throws. I took the first one and landed just on the boxer's canvas. Oh, gee ! There were no mats under it at all. But I didn't give a sign. Didn't move my face. Old T. was to do the breakfalls. ' Now I'll show you breakfalls,' he says, and he dived in from about 3 feet and hit the floor. Then he gets up. ' So much for the breakfalls,' he says, giving me a nasty look. ' Let's get on with something else.' But at the end the G.I. who'd said it was fake, he said nothing, just put out his hand.

" Then there was the Nuffield Centre Forces Club. The stage was just big enough for a quartet and it was made of concrete, and there were some iron railings at the side and a row of red hot lamps in front. The lady who was arranging it said, ' So that you boys

won't hurt yourselves we'll put down a layer of lino.' H. and I. took the falls first, and we made awful faces when we hit the ground. It was cruel, anyway. But old T. thought we were putting it on and he dived in in his usual style and hit it really hard. ' Who started this, anyway ? ' he says, when he gets up.

" Last July we did a week's tour round American camps. There was an officer showing us round and he pulled out his gun and said, ' No one comes on this airfield if I pull my gun.' So T. took it away from him. Then he took his knife out and T. took that away, too.

There was the day we went to Attleborough. Rotten day, it was, at the start. Raining, wet and cold, and we had to walk with our suitcases in the rain. The first place we came to was the kitchen, and I said to the Red Cross girl there, ' We're the fellows from the Budokwai to do the show.' ' Never heard of you,' she said. Then, ' Did you say you were from the Budokwai ? ' she said, ' we're giving you eggs and bacon just to start, and how would you like your steaks (in the plural, mind) afterwards ? '

" We had a command car attached to us and the driver had a horrible scar on his face, but he never would tell us how he got it. Then on the last day he said, ' You've asked how I got my scar. Maybe you'd like to see.' And he took out a photograph and showed it us. It was a picture of a car he'd been driving. Or rather, it had been a car once, but it was just sort of wrapped round a tree.

" But we had a fellow better than that near Norwich. It was a pitch black night, raining cats and dogs. We got into the car and he never asked where we wanted to go, just drove away at 70 miles an hour. Then, ' Excuse me, gents,' he said, ' where are you going to ? ' ' Deaford Green.' ' Never heard of it.' And just then he took a sharp right turn and then everything started bumping up and down and there we were in a potato field. But this fellow just kicked the clutch and drove out backwards, just as fast.

" At one place we were put in a hut with a lieutenant from Georgia, and he had just one remark when we were going to bed. ' Hell, it's cold.' Then he'd dive into bed and we'd hear him saying ' Hell, it's cold,' quieter and quieter as he got down lower and lower, and then he'd be quite quiet and we'd know he was asleep. Then, in the morning he'd sort of reverse the process.

" There was a plot of grass in front of the H.Q. there. I walked across it. There was a major there, too. ' See that grass,' he said. ' Yes, sir.' ' See those concrete paths ? ' ' Yes, sir.' ' Then keep off the goddamned grass.'

" At one place they dressed us as soldiers and then the officer invited three men from the audience to fight for a carton of cigarettes. T. and I stood up, but H. wasn't quite quick enough, and another

fellow got in before him. So the officer put an extra carton on the mat and told the other fellow to grab one and beat it. But he thought he'd be smart and he grabbed both. So I put my foot on his hand and T. chopped him across the neck and he collapsed and we just rolled him off the mat. Dead funny, that was.

" There was a heavyweight wrestler there. The local tough guy, he was. An all-in wrestler and three times T.'s size. But he couldn't throw T. T. just banged him down and wore him out. He'd been a professional for 15 years.

" That time when we went in the crowd wouldn't move to let us on to the mat. We had to fight our way through. But when the Judo was over and we came away they made a passage for us a yard wide."

REFLECTIONS ON FEET

By KHEIR-PEDIS

At the recent annual general meeting of the Budokwai, one member, a qualified chiropodist, brought up the matter (under the item labelled " any other business "), of the importance, from all points of view, of washing one's feet before practising. That is to say, the importance of this matter was laid upon the habit of washing them immediately before practising. The general opinion was that it was a very important point which had had to wait for a general meeting before it could be thoroughly aired, and the importance of it realised. (This last sentence could, of course, be interpreted in one of two ways : the present intention was that the matter should be aired—not the feet themselves, although that, too, is highly important !).

As this matter has been generally agreed to be important, it occurred to the present writer (himself, also, a qualified chiropodist), that a few hints for the general care of the feet might not, perhaps, at this juncture, come amiss. He has, therefore, set down a few points which it would be worth remembering. The feet are, unfortunately, in the greater number of cases, most efficiently hidden from view—and it is, generally, a case of " out of sight, out of mind." Most people wrap up their feet in coverings of various sorts all day, put them into slippers when at home, and, again, wrap them efficiently in bed at night. Consequently, if the poor feet see the light of day for, say, half-an-hour, when one is bathing, they can count themselves lucky. So far as Judo-ka are concerned, their feet get better treatment than that just outlined, on account of the excellent tradition of practising Judo with the feet bare ! This is an excellent thing for the feet, as such ; it is, however, not too good for one's opponent, nor for (possible) surrounding couples, unless the feet are kept scrupulously clean. Even though the feet are kept scrupulously clean, the sweat glands (in the ordinary person), continue to

function efficiently throughout the day and night, and it is the accumulations of sweat-production which may cause " dirty " feet (or dirt upon any other part of the body for the matter of that), and possible unpleasantness for one's opponent.

It is, naturally, most important that we should all be scrupulously clean, always ; one should, in fact, take a shower-bath before entering the Dojo as well as after practice. Having a shower-bath, we are most fortunate in being able to take a bath so simply and quickly, that it is surprising that members have not formed a more generally practised habit of having a shower before practising. However that may be, it is important for one's general health, as well as one's opponent's comfort, to wash the feet thoroughly (either with or without soap) before going into the Dojo.

It is hoped that the following hints for the care of the feet will be found of use to those practising them, and that the feet so treated will express their gratitude unstintingly ! They may not, of course, be without blame, so to speak, in all cases, but they are a general guide.

HINTS FOR THE CARE OF THE FEET.

1. WASH at least once daily, using a loofah, or nail-brush, rubbing towards the heel. Use warm (not hot) water, and finish with a rub over with a loofah, or brush, dipped in cold water. Never use soda, and avoid soaps with a large soda content, such as household soaps. For my own use I prefer such soaps as " Cuticura," " Natex," " Floss," " Barilla " (both of these last being made by Messrs. McClinton's).

2. NEVER SOAK THE FEET IN HOT WATER AND SODA, it softens them and makes them more tender. If the feet are very tired, soak them for a short while in tepid water containing a little common salt, or a little (commercial quality) Epsom salts. Common salt, or Epsom salts, will not allow the soap to lather, so both are useless when washing. When the skin is in good condition, it can be greatly improved by being gently rubbed with a little common salt which has been just moistened. Do not use this if the skin is at all tender, and do not rub hard in any case.

3. IF THE FEET ARE TENDER apply a little commercial (or methylated) spirit daily, especially in between the toes, and allow to dry well in. This treatment should also be given to hot, sweating, smelly feet. If, on the other hand, the skin is too dry, and flakes off, apply a little grease, being sure that it is only very little, two or three times a week, at night. I think the best form of grease is " Cuticura " ointment. Never use soap in the socks, it makes the feet much more tender.

4. AIR AND SUNLIGHT. Allow the feet to get as much of these as possible. Both direct light from the sun itself, and

artificially produced ultra-violet light, from a sun-lamp, are excellent. When getting up and when going to bed, walk about in the bedroom with the feet bare. When stripping at night, remove the shoes and socks first ; if possible, remove them also at meal times and at any other spare time you have. Feet are, generally, too much enclosed in wrappings (shoes and socks) ; they need air and light as much as the rest of the body. A change of socks and shoes daily is better for the socks and shoes, and much better for the feet. Wear sandals (without socks or stockings) as much as possible all the year round. The feet will not "feel the cold" if they are accustomed to ventilation.

5. After Washing always see that the feet are thoroughly dry, particularly between the toes. Spirit, or salt, should be applied after washing.

6. The Toe-nails should be cut about once every fortnight or three weeks ; cut them straight across the top so that the edge of the nail is level with the top of the toe. Cut with clippers for preference. Never cut down the sides of the nails, as this may cause ingrowing toe-nails, which are very painful. If cutting down the sides is necessary to relieve pain, see a qualified chiropodist.

7. A Warm Vinegar Bath is most useful for sore, aching, or burning feet. It is best to use half and half vinegar and warm water. This is, also, sometimes useful for sprains or strains of the ankle.

8. Sprains and Strains or Twisting of the Ankle. This can be greatly relieved by the use of hot compresses to bring out the bruising or swelling. Tincture of arnica is, also, most useful for this purpose ; it should be generously painted on. The swelling or bruising having been treated as above, the best continuation treatment, apart from any manipulation or massage, is compresses made of cold water, applied just before going to bed. Cold water is more neglected than any other treatment chiefly on account of its simplicity !

9. Socks and Shoes cause a great many painful foot troubles. Shoes should be heel-less, if possible ; in any case, they should have a straight inner border (meaning a straight line in the big-toe part of the shoe), like the shoes designed by Sir Herbert Barker and named after him. If a shoe with a straight inner border is insisted upon, the shoe shop will generally get it even if they haven't it in stock ; if this proves really impossible, consult your chiropodist for the name of a suitable shop. Money well spent upon properly designed footwear (by which is meant every article worn upon the feet—socks, shoes, sports attire, etc.), is money well and soundly invested. Footgear of a scientific shape, soundly made, and of good quality materials, is much more important than having so-called " smart " expensive clothes for any other part of

the body. It is, of course, best of all to have shoes made for one, if possible, though even then one has, sometimes, to watch the shoemaker to see that he makes one with a straight inside !

10. CUTS AND SCRATCHES SHOULD NEVER BE NEGLECTED. Always see that they are thoroughly clean and, if possible, bound up. The best dressing for nearly all wounds, is peroxide of hydrogen (10 vols.). Wash the cut or abrasion first with peroxide, leave it for a few seconds, dry it up, then apply dry lint, or a little " Dettol " or " Friar's Balsam," or somet[illegible] or similar. If the cut is deep, or bad in other ways, it is best, after [illegible]id has been given, to consult a doctor.

11. EXERCISE THE FEET DAILY. Good exercises for them are as follows :—

(*a*) Turn the toes only up as far as possible. Relax the foot completely. Keeping the heel still, draw the toes only towards it, toe-nails facing upward. Relax the foot again. This movement is very small, but most effective. It can best be done sitting, but, after the movement is acquired, standing.

(*b*) Walking Exercise : 4 steps on the tips of the toes, followed by 4 on the heels, with toes turned up as far as possible.

(*c*) Sitting Exercise : Stretch feet down : turn inwards : stretch feet up : turn outwards. This is known as " Ankle Circumduction " ; it should be a slow continuous circling movement ; repeat several times, and then circle in the opposite direction.

(*d*) Sitting : Stretch feet down slowly : turn soles of feet together slowly : holding this position, turn feet up as far as possible, slowly : then relax completely. This should be a very slow movement.

Stand and walk, always with the feet turned very slightly inwards, so that the heels are apart a little. This position should be kept in standing, walking and running.

POST BAG

Flying Officer J. H. Higgins.

After we had brought back all the ex-P.O.W.'s from Bangkok and Saigon, my branch of aircrew went redundant and we hung around for quite a while doing nothing. Several of us were then posted to No. 8 Staging Post, which was situated on the same air strip, so we didn't have far to move. We were made into Air Traffic Officers handling the passengers, mail and freight carried by Transport Command. On one occasion I ran into S. Lyons, who was passing through as a passenger. He was stationed at Headquarters

in Rangoon and had been running a Judo class there a couple of nights a week. He asked me along, so I went and had a very pleasant evening with him and some of his lads on the mat. The next time his class was due to be open he had to be away, so I went along and did my best to keep things moving. Unfortunately hours of work and transport difficulties made it almost impossible to get down there very much more. All journeys between Rangoon and Mingaladon had to be done by hitching, so getting back at night became extremely difficult. I am afraid I lost touch with Lyons and now read in the Bulletin that he has been back to the Club.

By the way I saw James Cagney in that picture "Blood on the Sun," and thought he did reasonably well on the time he probably had for learning the "art." However, I was very disappointed in the Dojo scene. I had hoped to have seen something of friend Keelaghan in action. I thought the Dojo scene very weak all round. However, I suppose it is hardly for us to criticise Hollywood. Or is it?

F/O. J. H. HIGGINS 167550,

No. 8 Staging Post, R.A.F., S.E.A.A.F.

Craftsman D. W. Yates.

As an overseas member, and at this moment unfortunately a non-active beginner in the Judo sphere, I welcome all articles in the Bulletin, but perhaps most of all those pages dealing with the practical side of Judo, for they are the only instructors I have, here in the heart of the Appenines.

Like a letter from home I welcome the Bulletin. It is pleasing to read of the new clubs forming in England, and the enthusiasm for Judo in other countries.

Craftsman D. W. YATES, 14428049,

684 Tank Troops Workshops, R.E.M.E., C.M.F.

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July 22—27 at

UNIVERSITY GYMNASIUM, 46, PLEASANCE, EDINBURGH

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All communications to the Organizing Secretary :—

MR. J. MCKENNA,
7, CARLISLE STREET,
BIRKENHEAD.

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Metropolitan Police Judo Club : Elliot House, Paddington, W.

St. Gabriel's Judo Club : Warwick Institute, Raneleigh Road, S.W.1.

University of London Judo Club : c/o The Budokwai, 15, Lower Grosvenor Place, S.W.1.

BIRKENHEAD :

Merseyside Judo Society : 7, Carlisle Street, Birkenhead.

BLACKPOOL :

The Keidokwai (Blackpool Police) : Police Station, Blackpool.

CAMBRIDGE :

Cambridge University Judo Club : Grafton Street, Cambridge.

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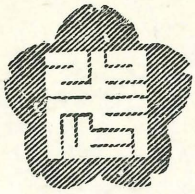

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"JUDO"

A QUARTERLY BULLETIN

This organ of the Judo Movement, which is issued every April, July, October and January, originally intended for members only, is now available to members and non-members price 2s. per copy, or 8s. per annum. The contents include news from Clubs in all parts of England and Europe, varied articles on all things relating to the Art of Judo (Ju-jutsu), technical points, illustrated articles on Judo, correspondence, and all matters interesting to non-members as well as to Judo-ka themselves.

Applications should be made to the Hon. Sec., The Budokwai, at the above address.

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